四庫全書

經部

欽定四庫全書

經部

御纂周易折中卷二十

臣永瑢恭校

通政使司副使臣莫瞻菉覆勘

覆校官中書臣汪日章

校對官主事臣張培

謄録監生臣馮光熙

繪圖監生臣門慶安

欽定四庫全書

御纂周易折中卷二十 啟蒙下

明蓍策第三

大衍之數五十

河圖洛書之中數皆五衍之而各極其數以至於十則合為五十矣河圖積數五十五其五十者皆因五而後得獨五為五十所因而自無所因故虛之則但為五十又五十五之中其四十者分為陰陽老少之

數而其五與十者無所為則又以五乘十以十乘五而亦皆為五十矣洛書積數四十五而其四十者散布於外而分陰陽老少之數唯五居中而無所為則亦自含五數而并為五十矣

案洪範曰卜五占用二衍忒衍者推衍也忒者過差也卜筮所以推衍人事之過差故揲蓍之法謂之大衍大音太如太卜太筮之比乃尊之之稱非如先儒小衍大衍之說也五十之數說者不一惟推本於圖書者得之河圖之數則贏五數之體也洛書之數則虛五數之用也大衍者其酌河洛之數之中而兼體用之理之備者與

其用四十有九

大衍之數五十而蓍一根百莖可當大衍之數者二故揲蓍之法取五十莖為一握置其一不用以象太極而其當用之策凡四十有九蓋兩儀體具而未分之象也

集說崔氏憬曰其用四十有九者法長陽七七之數也六十四卦既法長陰八八之數故四十九蓍則法長陽七七之數蓍圓而神象天卦方而智象地陰陽之別也捨一不用者以象太極虛而不用也○邵子曰蓍之用數掛一以象三其餘四十八則一卦之策也四其十二為四十八也十二去三而用九四

三十二所去之策也四九三十六所用之策也十二去五而用七四五二十所去之策也四七二十八所用之策也十二去六而用六四六二十四所去之策也四六二十四所用之策也十二去四而用八四四十六所去之策也四八三十二所用之策也是故七九為陽六八為陰九者陽之極數六者陰之極數數極則反故為卦之變也○又曰奇數極於四而五不用策數極於九而十不用故去五十而用四十九也

分而為二以象兩掛一以象三揲之以四以象四時歸奇於扐以象閏五歲再閏故再扐而後掛

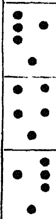
掛者懸於小指之間揲者以大指食指間而別之奇謂餘數扐者扐於中三指之兩間也蓍凡四十有九

信手中分各置一手以象兩儀而掛右手一策於左手小指之閒以象三才遂以四揲左手之策以象四時而歸其餘數於左手第四指閒以象閏又以四揲右手之策而再歸其餘數於左手第三指閒以象再閏五歲之象掛一一也揲左二也扐左三也揲右四也扐右五也是謂一變其掛扐之數不五卽九

案河圖之中宮太極也洛書之中宮人極也故大衍之數其虛一者既以象太極之無為其掛一者又以象人極之參贊虛一之後繼以分二者明乎分陰分陽造化之本也掛一之後繼以揲四歸奇者明乎定

時成歲人事之綱也分二掛一則天地設位而人立焉而三才之體具矣揲四歸奇則四氣交運五行參差百物生焉萬事起焉而三才之用行矣大衍之數所以為酌河洛之中而兼體用之備者如此

扐掛扐掛扐掛



得五者三所謂奇也五除掛一即四以四約之為一故為奇即兩儀之陽數也



得九者一所謂耦也九除掛一即八以四約之為二故為耦即兩儀

之陰數也

一變之後除前餘數復合其見存之策或四十或四十四分掛揲歸如前法是謂再變其掛扐者不四則八

扐掛扐掛



得四者二所謂奇也 不去掛一餘同前

義



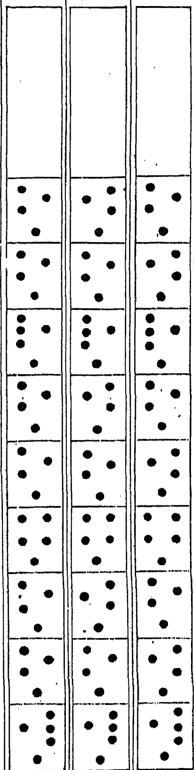
得八者二所謂耦也 不去掛一餘同前

義

再變之後除前兩次餘數復合其見存之策或四十或三十六或三十二分掛揲歸如前法是謂三變其掛扐者如再變例

三變既畢乃合三變視其掛扐之奇耦以分所遇陰陽之老少是謂一爻

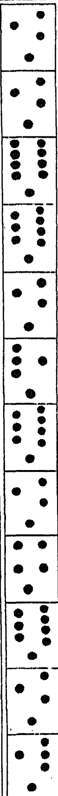
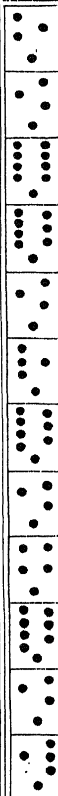
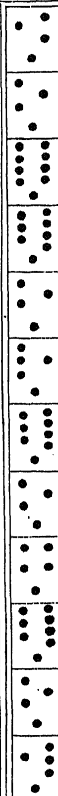
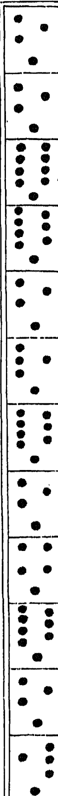
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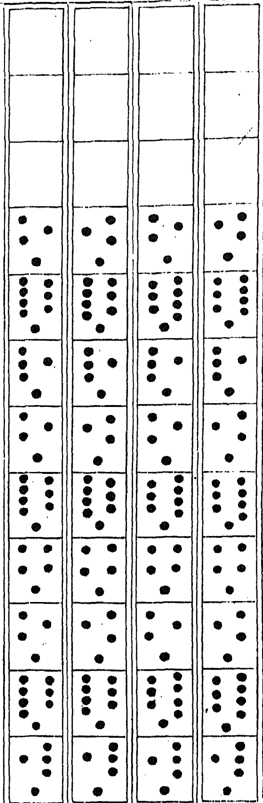


右三奇為老陽者凡十有二掛扐之數十有三除初掛之一為十有二以四約而三分之為一者三一奇象圓而圍三故三三一之中各復有三而積三三之數則為九過揲之數三十有六以四約之亦得九焉掛扐除一四分四十有八而得其一也一其十二而三

其四也九之母也過揲之數四分四十八而得其三也三其十二而九其四也九之子也皆徑一而圍三也即四象太陽居一含九之數也

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右兩奇一耦以耦為主為少陰者凡二十有八掛扐之數十有七除初掛之一為十有六以四約而三分之為一者二為二者一一奇象圓而用其全故二一之中各復有三二耦象方而用其半故一二之中復

有二焉而積二三一二之數則為八過揲之數三十有二以四約之亦得八焉掛扐除一四其四也自一其十二者而進四也八之母也過揲之數八其四也自三其十二者而退四也八之子也即四象少陰居二含八之數也

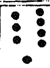
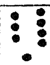
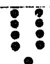
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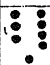
右兩耦一奇以奇為主為少陽者凡二十掛扐之數

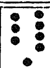
二十有一除初掛之一為二十以四約而三分之為

二者二為一者一二耦象方而用其半故二二之中各復有二一奇象圓而用其全故一三之中復有三焉而積二二一三之數則為七過揲之數二十有八以四約之亦得七焉掛扐除一五其四也自兩其十二者而退四也七之母也過揲之數七其四也自兩其十二者而進四也七之子也即四象少陽居三含七之數也

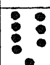
三 二 一










右三耦為老陰者四掛扐之數二十有五除初掛之一為二十有四以四約而三分之為二者三二耦象方而用其半故三二之中各復有二而積三二之數則為六過揲之數亦二十有四以四約之亦得六焉

掛扐除一六之母也過揲之數六之子也四分四十有八而各得其二也兩其十二而六其四也皆圍四而用半也即四象太陰居四含六之數也

集說蔡氏元定曰蓍之奇數老陽十二老陰四少陽二十少陰二十八合六十有四三十二為陽老陽十二少陽二十三十二為陰老陰四少陰二十八其十六則老陽老陰也老陽十二老陰四其四十八則少陽少陰也少陽二十少陰二十八老陽老陰乾坤之象也二八也少陽少陰六子之象也六八也凡此四者皆以三變皆掛之法得之蓋經曰再扐而後掛又曰四營而成易其指甚明注疏雖不詳說然

劉禹錫所記僧一行畢中和顧彖之說亦已備矣近世諸儒乃有前一變獨掛後二變不掛之說考之於經乃為六扐而後掛不應五歲再閏之義且後兩變又止三營蓋已誤矣

集說胡氏方平曰案王輔嗣注云分而為二一營也掛一象三二營也揲之以四三營也歸奇於扐四營也孔穎達疏云再扐而後掛者既分天於左手地於右手乃四四揲天之數最末之餘歸之合為掛扐之一處是一扐也又以四四揲地之數最末之餘又合於前所歸之扐而總扐之是再扐而後掛也劉禹錫辨易九六論云畢中和之學其傳原於一行禪師一行唐開元時所作大衍歷本議云綜盈虛之數

五歲而再閏蓋其衍法皆以再扐而後掛也畢中和有揲法其言三揲皆掛正合四營之義朱子亦謂畢氏揲法視疏義為詳顧象之說未詳禹錫又自言揲法第一指餘一益三餘二益二餘三益一餘四益四第二指餘一益二餘二益一餘三益四餘四益三第三指與第二指同此可以見三變皆掛矣近世儒者若郭雍所著蓍卦辨疑專以前一變獨掛後二變不掛其載横渠先生之言曰再扐而後掛每成一爻而後掛也謂第二第三揲不掛也且謂横渠之言所以明注疏之失朱子辨之曰此說大誤恐非横渠之言也再扐者一變之中左右再揲而再扐也一掛再揲再扐而當五歲蓋一掛再揲當其不閏之年而再扐當其再閏之歲也而後掛者一變既成又合見存之策分二掛一以起後變之端也今曰第一變掛而第二第三變不掛遂以當掛之變為掛而象閏以不掛之變為扐而當不閏之歲則與大傳所云掛一象三

再扐象閏者全不相應矣且不數第一變之再扐而以第二第三變為再扐又使第二第三變中止有三營而不足乎成易之數且於陰陽老少之數亦多有不合者其載伊川先生之說曰再以左右手分而為二更不重掛奇朱子辨之曰此說尤多可疑然郭氏云本無文字則其傳授之際不無差舛宜矣郭氏又云第二第三揲雖不掛亦有四八之變蓋不必掛也朱子辨之曰所以不可不掛者有兩說蓋三變之中前一變屬陽故其餘五九皆奇數後二變屬陰故其餘四八皆耦數屬陽者為陽三而陰一皆圍三徑一之術屬陰者為陰二而陽二皆以圍四用半之術也是皆以三變皆掛之法得之後兩變不掛則不得也三變之後其可為老陽者十二可為老陰者四可為少陰者二十八可為少陽者二十雖多寡之不同而皆有法象是亦以三變皆掛之法得之而後兩變不掛則不得也郭氏僅見第二第三變可以不掛之一

端耳而遂執以為說夫豈知其掛與不掛之為得失乃如此哉大抵郭氏他說偏滯雖多而其為法尚無甚戾獨此一義所差雖小而深有害於成卦變爻之法尤不可不辯愚嘗考之第一變獨掛後二變不掛非特為六扐而後掛三營而成易於再扐四營之義不協且後二變不掛其數雖亦不四則八而所以為四八者實有不同蓋掛則所謂四者左手餘一則右手餘三左手餘二則右手餘二左手餘三則右手餘一不掛則左手餘一則右手餘二左手餘二則右手餘一左手餘三則右手餘四之所以不同也掛則所謂八者左手餘四右手餘三左手餘三右手餘四不掛則左手餘四右手亦餘四此八之所以不同也三變之後陰陽變數皆參差不齊無復自然之法象矣

且用舊法則三變之中又以前一變為奇後二變為

耦奇故其餘五九耦故其餘四八餘五九者五三而
九一亦圍三徑一之義也餘四八者四八皆二亦圍
四用半之義也三變之後老者陽饒而陰乏少者陽
少而陰多亦皆有自然之法象焉蔡元定曰案五十
之蓍虛一分二掛一揲四為奇者三為耦者二是天
三地二自然之數而三揲之變老陽老陰之數本皆
八合之得十六陰陽以老為動而陰性本静故以四
歸於老陽此老陰之數所以四老陽之數所以十二

也少陽少陰之數本皆二十四合之四十八陰陽以少為靜而陽性本動故以四歸於少陰此少陽之數所以二十而少陰之數所以二十八也陽用老而不用少故六十四變所用者十六變又以四約之陽用其三陰用其一蓋一奇一耦對待者陰陽之體陽三陰一一饒一乏者陰陽之用故四時春夏秋生物而冬不生物天地東西南可見而北不可見人之瞻視亦前與左右可見而背不可見也不然則以四十九

蓍虛一分二掛一揲四則為奇者二為耦者二而老陽得八老陰得八少陽得二十四少陰得二十四不亦善乎聖人之智豈不及此而其取此而不取彼者誠以陰陽之體數常均用數則陽三而陰一也

集說蘇氏軾曰唐一行之學以為三變皆少則乾之象也乾所以為老陽而四數其揲得九故以九名之三變皆多則坤之象也坤所以為老陰而四數其揲得六故以六名之三變而少者一則震坎艮之象也震坎艮所以為少陽而四數其揲得七故以七名之三變而多者一則巽離兌之象也巽離兌所以為少陰而四數其揲得八故以八名之故七八九六者因揲數以名陰陽而陰陽之所以為老少者不在

乎是而在乎三變之間八卦之象也此唐一行之學也○朱子文集曰初一變得五者三得九者一故曰餘五九者五三而九一後二變得四者二得八者二故曰餘四八者四四八皆二三變之後為老陽者十有二老陰四故曰陽饒而陰乏少陽二十少陰二十八故曰陽少而陰多沈氏筆談云易象九為老陽七為少陽八為少陰六為老陰其九七八六之數皆有所從來得之自然非意之所配也凡歸餘之數有多有少多為陰如爻之耦少為陽如爻之奇三少乾也故曰老陽九揲而得之故其數九其策三十六兩多一少則一少為之主震坎艮也故皆謂之少陽少在初為震中為坎末為艮皆七揲而得之故其數七其策二十有八三多坤也故曰老陰六揲而得之故其數六其策二十有四兩少一多則一多為之主巽離兌也故皆謂之少陰多在初謂之巽中為離末為兌皆八揲而得之故其數八其策三十有二諸家揲蓍說

惟筆談簡而盡孔穎達非不曉揲法者但為之不熟故其言之易差然其於大數亦不差也畢中和視疏義為詳柳子厚詆劉夢得以為膚末於學者誤矣畢論三揲皆掛一正合四營之義惟以三揲之掛扐分揩於三指間為小誤然於其大數亦不差也其言餘一益三之屬乃夢得立文太簡之誤使讀者疑其不出於自然而出於人意耳此與孔氏之説不可不正然恐亦不可不原其情也蔡氏所謂以四十九蓍虛一分二掛一揲四者蓋謂虛一外止用四十八分掛揲之餘為奇耦各二老陽老陰變數各八少陰少陽變數各二十四合為六十四八卦各得八焉然此乃奇耦對待加倍而得者體數也若天三地二衍而為五十者用數也蓋體數常均用數則陽饒而陰乏也此正造化之妙若陰陽同科老少一例是體數非用數也

若用近世之法則三變之餘皆為圍三徑一之義而無復奇耦之分三變之後為老陽少陰者皆二十七為少陽者九為老陰者一又皆參差不齊而無復自然之法象此足以見其說之誤矣至於陰陽老少之所以然者則請復得而通論之蓋四十九策除初掛之一而為四十八以四約之為十二以十二約之為四故其揲之一變也掛扐之數一其四者為奇兩其四者為耦其三變也掛扐之數三其四一其十二而

過揲之數九其四三其十二者為老陽掛扐過揲之數皆六其四兩其十二者為老陰自老陽之掛扐而增一四則是四其四也一其十二而又進一四也自其過揲者而損一四則是八其四也三其十二而損一四也此所謂少陰者也自老陰之掛扐而損一四則是五其四也兩其十二而去一四也自其過揲而增一四則是七其四也兩其十二而進一四也此所謂少陽者也二老者陰陽之極也二極之間相距之

數凡十有二而三分之自陽之極而進其掛扐退其過揲各至於三之一則為少陰自陰之極而退其掛扐進其過揲各至於三之一則為少陽老陽居一而含九故其掛扐十二為最少而過揲三十六為最多少陰居二而含八故其掛扐十六為次少而過揲三十二為次多少陽居三而含七故其掛扐二十為稍多而過揲二十八為稍少老陰居四而含六故其掛扐二十四為極多而過揲亦二十四為極少蓋陽奇

而陰耦是以掛扐之數老陽極少老陰極多而二少者一進一退而交於中焉此其以少為貴者也陽實而陰虛是以過揲之數老陽極多老陰極少而二少者亦一進一退而交於中焉此其以多為貴者也凡此不唯陰之與陽既為二物而迭為消長而其一物之中此二端者又各自為一物而迭為消長其相與低昂如權衡其相與判合如符契固有非人之私智所能取舍而有無者而況掛扐之數乃七八九六之

原而過揲之數乃七八九六之委其勢又有輕重之不同而或者乃欲廢置掛扐而獨以過揲之數為斷則是舍本而取末去約以就繁而不知其不可也豈不誤哉

集說歸氏有光曰九具於揲則三奇見於餘六具於揲則三耦見於餘七具於揲則二耦一奇見於餘八具於揲則二奇一耦見於餘不必反觀其在揲之數而已舉其要矣其曰乾之策二百一十有六坤之策百四十有四二篇之策萬有一千五百二十何也掛扐雖舉其要而七八九六之數仍以在揲之策為正七八九六者自揲之以四而取也若掛扐之策因過揲而見者也故曰揲之以四以象四時又曰當

期之日而歸奇以象閏○何氏楷曰案翼言揲四以象四時歸奇以象閏四時正也閏餘也下文云乾之策二百一十有六坤之策百四十有四凡三百有六十當期之日二篇之策萬有一千五百二十當萬物之數也皆以七八九六起數明乎用正數而不用餘數矣

案歸氏何氏之說亦可與朱子相參酌

邵存白五與四四去掛一之數則四三十二也九與八八去掛一之數則四六二十四也五與八八九與四八去掛一之數則四五二十也九與四四五與四八去掛一之數則四四十六也故去其三四五六之

數以成九八七六之策此之謂也一爻已成再合四十九策復分掛揲歸以成一變每三變而成一爻並如前法

乾之策二百一十有六坤之策百四十有四凡三百有六十當期之日

乾之策二百一十有六者積六爻之策各三十六而得之也坤之策百四十有四者積六爻之策各二十有四而得之也凡三百六十者合二百一十有六百

四十有四而得之也當期之日者每月三十日合十二月為三百六十也蓋以氣言之則有三百六十六日以朔言之則有三百五十四日今舉氣盈朔虛之中數而言故曰三百有六十也然少陽之策二十八積乾六爻之策則一百六十八少陰之策三十二積坤六爻之策則一百九十二此獨以老陰陽之策為言者以易用九六不用七八也然二少之合亦三百有六十

二篇之策萬有一千五百二十當萬物之數也

二篇者上下經六十四掛也其陽爻百九十二每爻各三十六策積之得六千九百一十二陰爻百九十二每爻二十四策積之得四千六百八又合二者為萬有一千五百二十也若為少陽則每爻二十八策凡五千三百七十六少陰則每爻三十二策凡六千一百四十四合之亦為萬一千五百二十也

是故四營而成易十有八變而成卦八卦而小成引而

伸之觸類而長之天下之能事畢矣

四營者四次經營也分二者第一營也掛一者第二營也揲四者第三營也歸奇者第四營也易變易也謂揲之一變也四營成變三變成爻一變而得兩儀之象再變而得四象之象三變而得八卦之象一爻而得兩儀之畫二爻而得四象之畫三爻而得八卦之畫四爻成而得其十六者之一五爻成而得其三十二者之一至於積七十二營而成十有八變則六

爻見而得乎六十四卦之一矣然方其三十六營而九變也已得三畫而八卦之名可見則内卦之爲貞者立矣此所謂八卦而小成者也自是而往引而伸之又三十六營九變以成三畫而再得小成之卦者一則外卦之爲悔者亦備矣六爻成内外卦備六十四卦之别可見然後視其爻之變與不變而觸類以長焉則天下之事其吉凶悔吝皆不越乎此矣

顯道神德行是故可與酬酢可與祐神矣

道因辭顯行以數神酬酢者言幽明之相應如賓主之相交也祐神者言有以祐助神化之功也○卷内

蔡氏説為奇者三為耦者二蓋凡初揲左手餘一餘二餘三皆為奇餘四為耦至再揲三揲則餘三者亦為耦故曰奇三而耦二也

考變占第四

乾卦用九見羣龍无首吉象曰用九天德不可為首也

坤卦用六利永貞象曰用六永貞以大終也

用九用六者變卦之凡例也言凡陽爻皆用九而不用七陰爻皆用六而不用八用九故老陽變為少陰用六故老陰變為少陽不用七八故少陽少陰不變獨於乾坤二卦言之者以其在諸卦之首又為純陽純陰之卦也聖人因繫以辭使遇乾而六爻皆九遇坤而六爻皆六者卽此而占之蓋羣龍无首則陽皆變陰之象利永貞則陰皆變陽之義也餘見六爻變例歐陽子曰乾坤之用九用六何謂也曰乾爻七九

坤爻八六九六變而七八無為易道占其變故以其所占者名爻不謂六爻皆九六也及其筮也七八常多而九六常少有無九六者焉此不可以不釋也六十四卦皆然特於乾坤見之則餘可知耳○愚案此說發明先儒所未到最為有功其論七八多而九六少又見當時占法三變皆掛如一行說

凡卦六爻皆不變則占本卦彖辭而以内卦為貞外卦為悔彖辭為卦下之辭孔成子筮立衛公子元遇

屯曰利建侯秦伯伐晉筮之遇蠱曰貞風也其悔山也

一爻變則以本卦變爻辭占沙隨程氏曰畢萬遇屯之比初九變也蔡墨遇乾之同人九二變也晉文公遇大有之睽九三變也陳敬仲遇觀之否六四變也南蒯遇坤之比六五變也晉獻公遇歸妹之睽上六變也

集說胡氏一桂曰啟蒙謂一爻變則以本卦變爻辭占其下引畢萬所筮以今觀之未嘗不取之卦

且不特論一爻兼取貞悔卦體似可為占者法也觀陳宣公筮公子完之生尤可見矣

二爻變則以本卦二變爻辭占仍以上爻為主經傳無文今以例推之當如此

集說胡氏一桂曰案陳摶為宋太祖占亦菊及諸爻與卦體

三爻變則占本卦及之卦之彖辭而以本卦為貞之卦為悔前十卦主貞後十卦主悔凡三爻變者通二十卦有圖在後○沙隨程氏曰晉公子重耳筮得國遇貞屯悔豫皆八蓋初與四五凡三爻變也初與五

用九變四用六變其不變者二三上在兩卦皆為八故云皆八而司空季子占之曰皆利建侯

集說 胡氏一桂曰案啟蒙但云占本卦之卦彖辭然以晉侯屯豫之占則并占卦體可見○熊氏朋來曰七八皆不變爻何以𦍒言七而專言八曰七七蓍數也八八卦數也

四爻變則以之卦二不變爻占仍以下爻為主 經傳亦無文今以例推之當如此

五爻變則以之卦不變爻占 穆姜往東宮筮遇艮之八史曰是謂艮之隨蓋五爻皆變唯二得八故不變

也法宜以係小子失丈夫為占而史妄引隨之彖辭以對則非也

六爻變則乾坤占二用餘卦占之卦彖辭蔡墨曰乾之坤曰見羣龍无首吉是也然羣龍无首即坤之牝馬先迷也坤之利永貞即乾之不言所利也

於是一卦可變六十四卦而四千九十六卦在其中矣所謂引而伸之觸類而長之天下之能事畢矣豈不信哉令以六十四卦之變列為三十二圖得初卦

者自初而終自上而下得末卦者自終而初自下而上變在第三十二卦以前者占本卦爻之辭變在第三十二卦以後者占變卦爻之辭凡言初終上下者據圖而言言第幾卦前後者從本卦起

乾

姤 同人 履 小畜 大有 夬

遯 訟 巽 鼎 大過

无妄 家人 離 革

中孚 睽 兌

大畜 需 大壯

否 漸 旅 咸

渙 未濟 困

蠱 井 恆

			觀				剝	
益		損	晉	艮	蒙	頤	比	
噬嗑	賁	節	萃	蹇	坎	屯	豫	
隨	既濟	歸妹		小過	解	震	謙	
	豐	泰			升	明夷	師	
						臨	復	坤

姤

乾 遯 訟 巽 鼎 大過

同人 履 小畜 大有 夬

否 漸 旅 咸

渙 未濟 困

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大畜 需 大壯

觀　晉　萃

艮　蹇　小過

蒙　坎　解　升

益　噬嗑　隨

賁　既濟　豐

損　節　歸妹　泰

剝　比　豫　謙　師

頤　屯　震　明夷　臨　坤

復

同人

遯　乾　无妄　家人　離　革

姤　否　漸　旅　咸

履　小畜　大有　夬

益　噬嗑　隨

賁　既濟　豐

訟　巽　鼎　大過

觀　晉　萃

艮　蹇　小過

	蒙				渙			
	坎	損	剝	蠱	未濟	頤		中孚
	解	節	比	井	困	屯	大畜	睽
	升	歸妹	豫	恆		震	需	兌
	坤	泰	謙			明夷	大壯	
師	臨	復						

履

訟 无妄 乾 中孚 睽 兌

否 姤 渙 未濟 困

同人 益 噬嗑 隨

小畜 大有 夬

損 節 歸妹

遯 觀 晉 萃

巽 鼎 大過

蒙 坎 解

家人 離 革

頤 屯 震

大畜 需 大壯 臨

漸 旅 咸

剝 比 豫

蠱 井 恆 師

賁 既濟 豐 復 泰

艮 蹇 小過 坤 升 明夷

謙

小畜

巽
家人
中孚
乾
大畜
需

漸
渙
姤
蠱
井

益
同人
賁
既濟

履
損
節

大有
夬
泰

觀
遯
艮
蹇

訟
蒙
坎

鼎
大過
升

无妄　頤　屯

離　革　明夷

睽　兌　臨　大壯

否　剝　比

旅　咸　謙

未濟　困　師　恆

噬嗑　隨　復　豐　歸妹

晉　萃　坤　小過　解　震

豫

大有

鼎　離　睽　大畜　乾　大壯

旅　未濟　蠱　姤　恆

噬嗑　賁　同人　豐

損　履　歸妹

小畜　泰　夬

晉　艮　遯　小過

蒙　訟　解

巽　升　大過

頤
无妄
震

家人
明夷
革

中孚
臨
兌
需

剝
否
豫

漸
謙
咸

渙
師
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井

益
復
隨
既濟
節

觀
坤
萃
蹇
坎
屯

比

夬

大過　革　兌　需　大壯　乾

咸　困　井　恆　姤

隨　既濟　豐　同人

節　歸妹　履

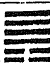
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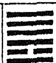
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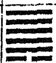
坎　解　訟

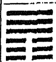
升　巽　鼎

	坤				比			
	觀	復	師	謙	豫	臨		屯
	晉	益	渙	漸	否	中孚	明夷	震
	艮	噬嗑	未濟	旅		睽	家人	无妄
	蒙	賁	蠱			大畜	離	
剝	頤	損						


遯


同人


姤


否

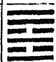

漸

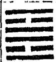

旅


咸


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家人

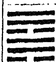

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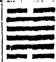





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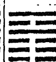

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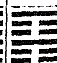

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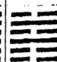

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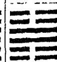






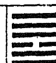

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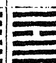

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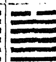


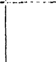



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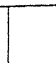

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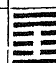

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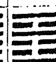

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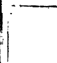

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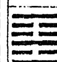

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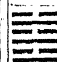









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大畜
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大壯

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節
歸妹
泰
復
師

臨

訟

履　否　姤　渙　未濟　困

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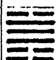
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漸

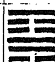

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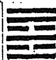

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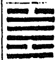

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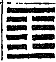


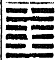

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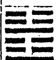

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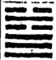

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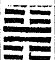

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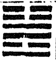

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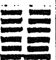

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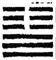

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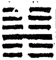

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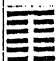
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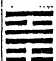
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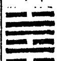
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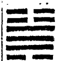

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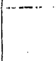
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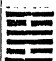
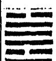
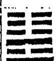

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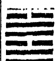
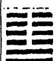
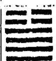
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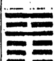
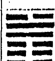

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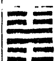
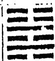
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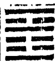
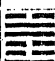
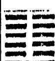
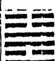
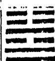
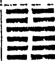
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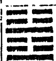

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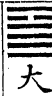

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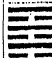
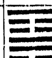
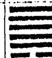
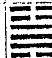
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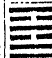
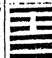
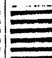
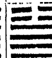

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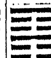
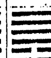
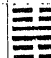

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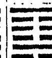
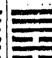
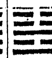

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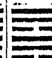
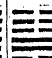
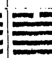

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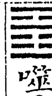
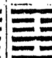
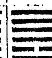
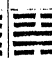
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姤

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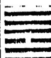
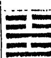

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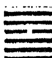
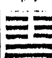
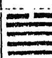

晉

艮

遯

小過


蒙

訟

解


巽

升

大過


噬嗑

賁

同人

豐


損

履

歸妹


小畜

泰

夬

剝 否 豫

漸 謙 咸

渙 師 困 井

頤 无妄 震

家人 明夷 革

中孚 臨 兌 需

觀 坤 萃 蹇 坎

益 復 隨 既濟 節 比

屯

大過

夬　咸　困　井　恆　姤

革　兌　需　大壯　乾

萃　蹇　小過　遯

坎　解　訟

升　巽　鼎

隨　既濟　豐　同人

節　歸妹　履

泰　小畜　大有

比 豫 否

謙 漸 旅

師 渙 未濟 蠱

屯 震 无妄

明夷 家人 離

臨 中孚 睽 大畜

坤 觀 晉 艮 蒙

復 益 噬嗑 賁 損 剝

頤

无妄

否 履 同人 益 噬嗑 隨

訟 遯 觀 晉 萃

乾 中孚 睽 兌

家人 離 革

頤 屯 震

姤 渙 未濟 困

漸 旅 咸

剝 比 豫

	小畜	大有	夬		
		損	節	歸妹	
	賁	既濟	豐	復	
巽	鼎	大過			
	蒙	坎	解		
	艮	蹇	小過	坤	
	大畜	需	大壯	臨	明夷
蠱	井	恆	師	謙	泰
					升

家人

漸　小畜　益　同人　賁　既濟

巽　觀　遯　艮　蹇

中孚　乾　大畜　需

无妄　頤　屯

離　革　明夷

渙　姤　蠱　井

否　剝　比

旅　咸　謙

履　損　節

大有　夬　泰

噬嗑　隨　復　豐

訟　蒙　坎

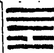
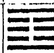
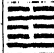
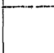
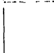
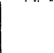
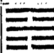
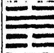
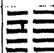
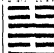
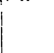
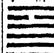
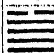
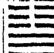
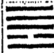
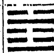
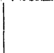
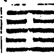
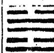
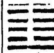
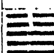
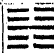
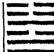
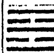
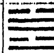
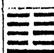
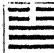
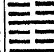
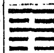
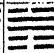
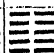
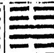
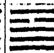
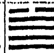
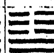
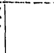
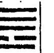
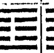
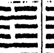
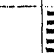
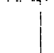
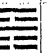
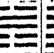
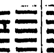
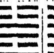
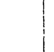
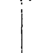
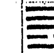
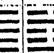
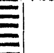
鼎　大過　升

晉　萃　坤　小過

睽　兌　臨　大壯　震

未濟　困　師　恆　豫　歸妹

解



離

旅　大有　噬嗑　賁　同人　豐

鼎　晉　艮　遯　小過

睽　大畜　乾　大壯

頤　无妄　震

家人　明夷　革

未濟　蠱　姤　恒

剝　否　豫

漸　謙　咸

損 履 歸妹

小畜 泰 夬

益 復 隨 既濟

蒙 訟 解

巽 升 大過

觀 坤 萃 蹇

中孚 臨 兌 需 屯

渙 師 困 井 比 節

坎

革

咸　夬　隨　既濟　豐　同人

大過　萃　蹇　小過　遯

兌　需　大壯　乾

屯　震　无妄

明夷　家人　離

困　井　恒　姤

比　豫　否

謙　漸　旅

節
歸妹
履

泰
小畜
大有

復
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晉
艮

臨
中孚
睽
大畜
頤

師
渙
未濟
蠱
剝
損

蒙

中孚

渙　益　小畜　履　損　節

觀　巽　訟　蒙　坎

家人　无妄　頤　屯

乾　大畜　需

睽　兌　臨

漸　否　剝　比

姤　蠱　井

未濟　困　師

同人 賁 既濟
噬嗑 隨 復
大有 夬 泰 歸妹
遯 艮 蹇
晉 萃 坤
鼎 大過 升 解
離 革 明夷 震 大壯
旅 咸 謙 豫 恆 豐
小過

睽

未濟 噬嗑 大有 損 履 歸妹

晉 鼎 蒙 訟 解

離 頤 无妄 震

大畜 乾 大壯

中孚 臨 兌

旅 剝 否 豫

蠱 姤 恒

渙 師 困

			艮				漸	
賁		小畜	遯	觀	巽	家人	謙	
同人	益	泰	小過	坤	升	明夷	咸	
豐	復	夬		萃	大過	革	比	
	隨	節			坎	屯	井	
						需	既濟	蹇

兌

困 隨 夬 節 歸妹 履

萃 大過 坎 解 訟

革 屯 震 无妄

需 大壯 乾

臨 中孚 睽

咸 比 豫 否

井 恆 姤

師 渙 未濟

既濟 豐 同人

復 益 噬嗑

泰 小畜 大有 損

蹇 小過 遯

坤 觀 晉

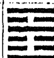
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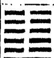
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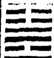
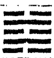
謙 漸 旅 剝 蠱 賁

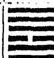
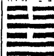
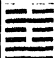
艮

大畜					
蠱	賁	損	大有	小畜	泰
艮	蒙	鼎	巽	升	
	頤	離	家人	明夷	
	睽	中孚	臨		
	乾	大壯	需		
剝	旅	漸	謙		
	未濟	渙	師		
		姤	恆	井	

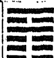

噬嗑

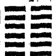
益

復


同人

豐

既濟


履

歸妹

節

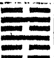
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晉

觀

坤



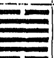

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小過

蹇



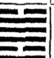
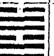
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解

坎

大過

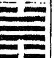
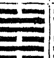

无妄

震

屯

革

兌


否

豫

比

咸

困

隨


萃

需

井　既濟　節　夬　泰　小畜

蹇　坎　大過　升　巽

屯　革　明夷　家人

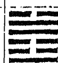
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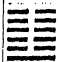
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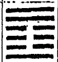
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困　師　渙

恆　姤　蠱


隨


復


益

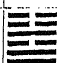


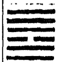


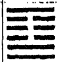
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同人

賁


歸妹

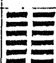

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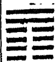

損


大有

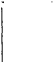


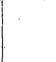

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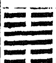

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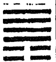

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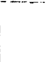




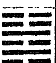

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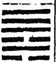

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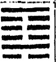

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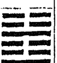

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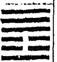

訟


蒙


鼎

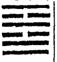



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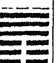

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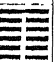

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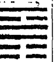

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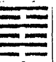

睽

豫

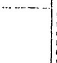

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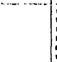

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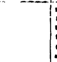

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未濟

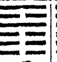

噬嗑










晉

大壯

恆　豐　歸妹　泰　夬　大有

小過　解　升　大過　鼎

震　明夷　革　離

臨　兌　睽

需　大畜　乾

豫　謙　咸　旅

師　困　未濟

井　蠱　姤


復


隨


噬嗑





既濟

賁

同人

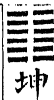

節


損


履


小畜




坤


萃


晉







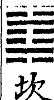

蹇


艮


遯






坎


蒙


訟


巽




屯


頤


无妄


家人

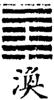

中孚


比


剝


否


漸


渙


益


觀

否

无妄 訟 遯 觀 晉 萃

履 同人 益 噬嗑 隨

姤 渙 未濟 困

漸 旅 咸

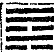
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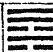
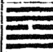
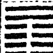
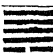
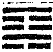
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家人 離 革

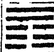
頤 屯 震

			小畜				大畜	
巽		艮	大有	損	賁	蠱	需	
鼎	蒙	蹇	夬	節	既濟	井	大壯	
大過	坎	小過		歸妹	豐	恆	臨	
	解	坤			復	師	明夷	
						謙	升	泰


漸


家人

巽

觀

遯

艮

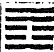
蹇


小畜

益

同人

賁

既濟


渙

姤

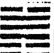
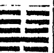
蠱

井


否

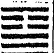
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比

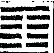
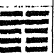

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咸

謙



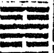
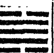
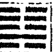
中孚

乾

大畜

需


无妄

頤

屯




離

革

明夷

訟　蒙　坎

鼎　大過　升

晉　萃　坤　小過

履　損　節

大有　夬　泰

噬嗑　隨　復　豐

未濟　困　師　恒　豫

睽　兌　臨　大壯　震　解

歸妹

旅

離　鼎　晉　艮　遯　小過

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未濟　蠱　姤　恆

剝　否　豫

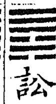
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睽　大畜　乾　大壯

頤　无妄　震

家人　明夷　革


蒙

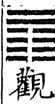

訟


解

巽

升

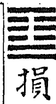

大過


觀


坤

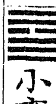

萃


蹇

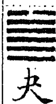

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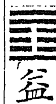

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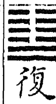

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小畜

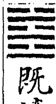

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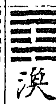

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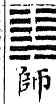

益


復


隨

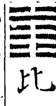

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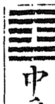

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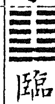

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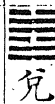

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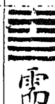

井


比

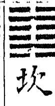

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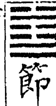

臨


兌

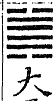

需


屯


坎


節


咸


革

大過

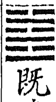
萃

蹇

小過

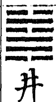
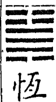
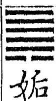
遯


夬

隨

既濟

豐

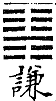
同人

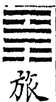

困

井

恆

姤


比

豫

否



謙

漸

旅


兌

需

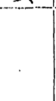
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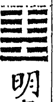
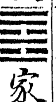
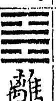
乾



屯

震

无妄



明夷

家人

離

一	二	三	四	五	六	七	八	九
			節				臨	
坎		坤	歸妹	泰	復	師	中孚	
解	升	觀	履	小畜	益	渙	睽	
訟	巽	晉		大有	噬嗑	未濟	大畜	
	鼎	艮			賁	蠱	頤	
						剝	蒙	損

渙

中孚 觀 巽 訟 蒙 坎

益 小畜 履 損 節

漸 否 剝 比

姤 蠱 井

未濟 困 師

家人 无妄 頤 屯

乾 大畜 需

睽 兌 臨

遯 艮 蹇

晉 萃 坤

鼎 大過 升 解

同人 賁 既濟

噬嗑 隨 復

大有 夬 泰 歸妹

旅 咸 謙 豫 恒

離 革 明夷 震 大壯 小過

豐

未濟

睽　晉　鼎　蒙　訟　解

噬嗑　大有　損　履　歸妹

旅　剝　否　豫

蠱　姤　恆

渙　師　困

離　頤　无妄　震

大畜　乾　大壯

中孚　臨　兌

艮 遯 小過

觀 坤 萃

巽 升 大過 坎

賁 同人 豐

益 復 隨

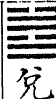
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漸 謙 咸 比 井

家人 明夷 革 屯 需 蹇

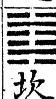
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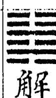

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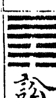

兌


萃

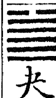

大過

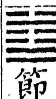

坎


解

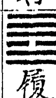

訟


隨

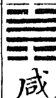

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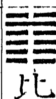

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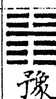

歸妹


履



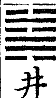

咸


比

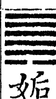

豫


否



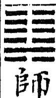

井


恆

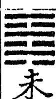

姤






師


渙


未濟

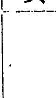


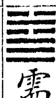

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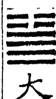

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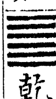

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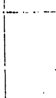

无妄



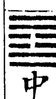

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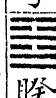

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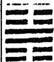

乾




臨


中孚

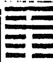

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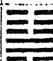
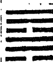

蹇

小過

遯



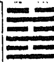
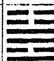
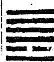
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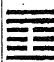
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晉


升

巽

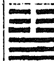
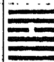
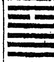
鼎

蒙

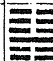
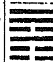
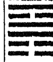
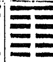

既濟

豐

同人


復

益

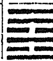
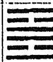
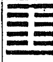
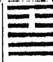
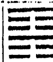
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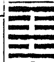

泰

小畜

大有

損


謙

漸

旅

剝

蠱


明夷

家人

離

頤

大畜

艮


賁

蠱

大畜　艮　蒙　鼎　巽　升

賁　損　大有　小畜　泰

剝　旅　漸　謙

未濟　渙　師

姤　恆　井

頤　離　家人　明夷

睽　中孚　臨

乾　大壯　需

晉　觀　坤

遯　小過　蹇

訟　解　坎　大過

噬嗑　益　復

同人　豐　既濟

履　歸妹　節　夬

否　豫　比　咸　困

无妄　震　屯　革　兌　萃

隨

井

需 蹇 坎 大過 升 巽

既濟 節 夬 泰 小畜

比 咸 謙 漸

困 師 渙

恆 姤 蠱

屯 革 明夷 家人

兌 臨 中孚

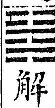
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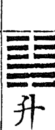
			隨				震	
萃		解	復	豐	歸妹	豫	无妄	
坤	小過	訟	益	同人	履	否	頤	
觀	遯	蒙		賁	損	剝	離	
	艮	鼎			大有	旅	睽	
						未濟	晉	噬嗑

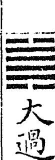

恆


大壯


小過

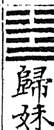

解


升

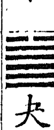

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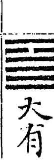

鼎

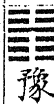

豐

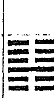

歸妹

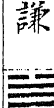

泰


夬

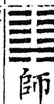

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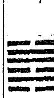

豫

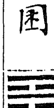

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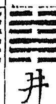

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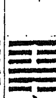

旅

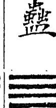

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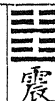

困


未濟

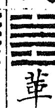

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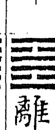

蠱

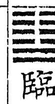

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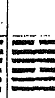

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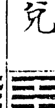

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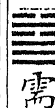

革


離

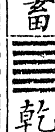

臨


兌


睽


需


大畜


乾

			復				屯	
坤		坎	隨	既濟	節	比	頤	
萃	蹇	蒙	噬嗑	賁	損	剝	无妄	
晉	艮	訟		同人	履	否	家人	
	遯	巽			小畜	漸	中孚	
						渙	觀	益

以上三十二圖反復之則為六十四圖圖以一卦為主而各具六十四卦凡四千九十六卦與焦贛易林合然其條理精密則有先儒所未發者覽者詳之

集說 胡氏一桂曰焦延壽卦變法以一卦變為六十四卦六十四卦通變四千九十六卦而卦變之次本之文王序卦且如以乾為本卦其變首坤次屯蒙以至未濟又如以未濟為本卦其變亦首乾次坤屯以至既濟每一卦變六十三卦通本卦成六十四卦紫陽夫子以爻變多寡順而列之以定一卦所變之序又以乾卦所變之次引而伸之為六十四卦所變變相承之序然後次第秩然各得其所雖出於焦而比焦尤密

案朱子三十二圖其次第最為詳密而後學之疑義有二一曰筮法用九六不用七八今四爻五爻變者用之卦之不變爻占則是兼用七八也二曰周公未繫爻之先則彖辭之用有所不周也三代筮法既不畫傳今惟以經傳為據而推之則用九用六經文甚明而用七八者諸書皆無明文惟杜預以為夏商用之先儒已摘其非矣攷之春秋内外傳蓋無論變與不變及變之多寡皆論卦之體象與其彖辭即一爻變者雖占爻辭而亦必先以卦之體象與其彖辭為主則知古人占法未有爻辭之先即彖辭而已周於用既有爻辭之後則但以專動者占而初亦不離乎彖辭以為斷也惟其一卦可變為六十四則兩卦相參而可以盡事物之理故卦之有變者意主於生卦不主於成爻爻之有變者專動則有占雜動則無占如是則傳記之文皆合而學者之疑可釋矣至內外傳言得八者三一曰泰之八則不變者也一曰貞屯

悔豫皆八則三爻變者也一曰艮之八爲艮之隨則五爻變者也諸儒以八爲不動之爻攷之文意似未符協蓋三占者雖變數不同然皆無專動之爻則其爲用卦一也卦以八成故以八識卦猶之爻以九六成則以九六識爻云爾觀朱子之圖者更須以左傳國語諸書互相參考

